would put it off, but of : which the reason why many of the religions ritc« solemnities, observed by the Pagan priest^ vj. mournful and funeral ; accordingly as it w,3i. is expressed in Baruch concerning the Babylonians:— -** Their priests sit in their tem* pies, having their riot lies rent, their heads mad beards shaven, and nothing upon ; they roar and cry before their gods, as men do at the when one is dead." Some of which are therefore thought to been interdict- ed to the Israelitish And the thing is by the poet* tint :

lit fjucm In plaiigftui, homincm ta*tari». Ontritt:

and intimated by Xrnophanes the Colophonian,[11] when he reprehen»m»ly. admonished the* Egyptians after this manner: « vofiiiov«n *p$* ft S, O^iuwvcu pn 6toOc wW6nr, That if those to be gods, they should not so lamrnt them ; but if they would lament them, they should no longer think them gods,— Moreover, it is wi*l! known, that this humour of deifying men afterwards carried on further, anil that living (as emperors) had also tr tuples and to them ; nay, human polities and cttir* also sometimes drtfied by thi* Pnganitv Itomtit- being made a goddc*ss. Now, no imagine, that those mon-goda and city-§0d?t looked upon hy them an

HO many
deities;*, they bring not «r>

< Pliatml, lib, liii, vew, * Vido Plutarch. <!« Supi*r*ttt p. 171, torn, ii, op«»r« et Ari«ft»t« Rbv* turic, lib. ii e»p, xxiii* |t, 7Htf. torn* iti* oj»er.